



Noor Al-Fajr Academy

Start with Light, Grow with Insight

Fatawa on Salah

Matters of Scholarly Agreement & Disagreement

Most discussed issues in Salah and a brief opinions by some
School of Thoughts

Pre-Salah Issues:

Purification (Ṭahārah):

- Touching women: breaks wuḍū' or not?
- Bleeding / Nosebleed / Injury:
- Carrying a baby with **Najasa** in Diaper or Nappy

Negligence on Salah:

Missing Ṣalāh intentionally is a major sin, and denying its obligation is disbelief (kufr).

Raising the Hands (Raf' al-Yadayn):

- Agreed upon at takbīrat al-ihrām.
- Disagreement: When else?

Folding the Hands in Prayer:

- Right over left — consensus.
- Disagreement: Where?
- Ḥanafī: Below the navel.
- Shāfi'ī & Ḥanbalī: On the chest.
- Mālikī: Sometimes arms left by the side (sadd) in obligatory prayers.

Recitation Behind the Imām:

- Agreed: In silent prayers (e.g., Ṣuḥr, 'Aṣr) you recite. **But is it Wajib?**
- Disagreement: In loud prayers (e.g., Fajr, Maghrib, 'Ishā')

The “Āmīn” — Loud or Silent? And when?

Pointing Finger in Tashahhud:

- Agreed: Sunnah to point the index finger.
- Disagreement: When and how long?

Joining and Shortening Prayers (Jam‘ & Qaṣr):

- Agreed: Allowed while traveling.
- Joining but not shortening during sickness.
- Disagreement:
- How long can one shorten? (from 4–19 days).
- Is joining allowed without excuse (rain, hardship)?

Qunūt (Supplication in Prayer):

- Mālikī: In Fajr silently before rukū‘.
- Ḥanbalī: Optional; mainly in calamities (qunūt al-nāzilah).

The Status of the Latecomer (Masbūq)

- Agreed: Joins with Imām at any point.
- Disagreement: How to complete missed rak‘āt afterward.

Ṣalāh in Shoes:

- Agreed: Permissible if clean.
- Disagreement: Whether preferable or discouraged in masjid settings.

Traveler's distance: 77km-80km or tradition matters.

Sujūd al-Sahw (Prostration of Forgetfulness):

- Agreed: Prescribed when one omits or adds mistakenly.
- Disagreement: Before or after salām?

Women Attending the Masjid:

- Agreed: Permissible if modest and safe.

Combining Salah due to work/school: controversial among modern fatwās – some contemporary scholars permit it if time constraints are genuine.

Friday Prayer (Jumu'ah) Disputes:

- Minimum number required: 3 (Ḥanbalī) up to 40 (Shāfi'ī).
- Khutbah: Must be in Arabic?
- Classical scholars: Yes.
- Modern fatwās: Local language allowed if conveying meaning.

Special Circumstance Fatwās:

- Disabled or Bedridden Worshippers:
- Scholars have extended rulings of gesture prayer (ṣalāh bi'l-ishārah).

Women Leading Other Women:

- Permissible by most, discouraged by some.
- Prayer with Imām via Broadcast (Online):

Prayer in Airplanes or Trains:

- Direction of qiblah, observing pillars like standing, bowing etc.

Modern Fatwās under Debate

- ✓ Combining prayers for university/work schedules.
- ✓ Praying in the land of Non Muslims.
- ✓ Women praying in mixed university spaces.
- ✓ Ṣalāh with makeup, nail polish, or artificial lashes.
- ✓ Ṣalāh in tight athletic clothing.

Spirit of Unity Amid Difference

As Imām al-Dhahabī beautifully wrote:

“Our dispute is in the branches, not in the roots. Whoever faces the Qiblah and prays with humility – he is our brother.”

قالَ رَسُولُ اللَّهِ ﷺ:

مَنْ صَلَّى صَلَاتَنَا، وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَبِيحَتَنَا، فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ
زِمَّةُ اللَّهِ وَزِمَّةُ رَسُولِهِ، فَلَا تَخْفَرُوا اللَّهَ فِي زِمَّتِهِ

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The Messenger of Allah ﷺ said:

“Whoever prays our prayer, faces our qiblah, and eats from our slaughtered animals – that is the Muslim who has the protection (dhimmah) of Allah and the protection of His Messenger. So do not betray Allah in His protection.” — Ṣaḥīḥ al-Bukhārī, no. 391

Spirit of the Differences

All these **ikhtilāfāt** stem from:

Different Hadīth authenticity assessments.

Order of evidence preference (Qur'ān, Sunnah, qiyās).

Methods of combining seemingly conflicting narrations.

Regional practice of early Companions (Ahl al-Madīnah, Ahl al-Kūfah, etc.).

These are mercy within the Ummah — as Ibn Taymiyyah said:

“Ikhtilāf in subsidiary matters is a natural and necessary outcome of ijtihād, and whoever condemns all disagreement is condemning the companions themselves.”

Alhamdulillah